

The Church of God



Evangel

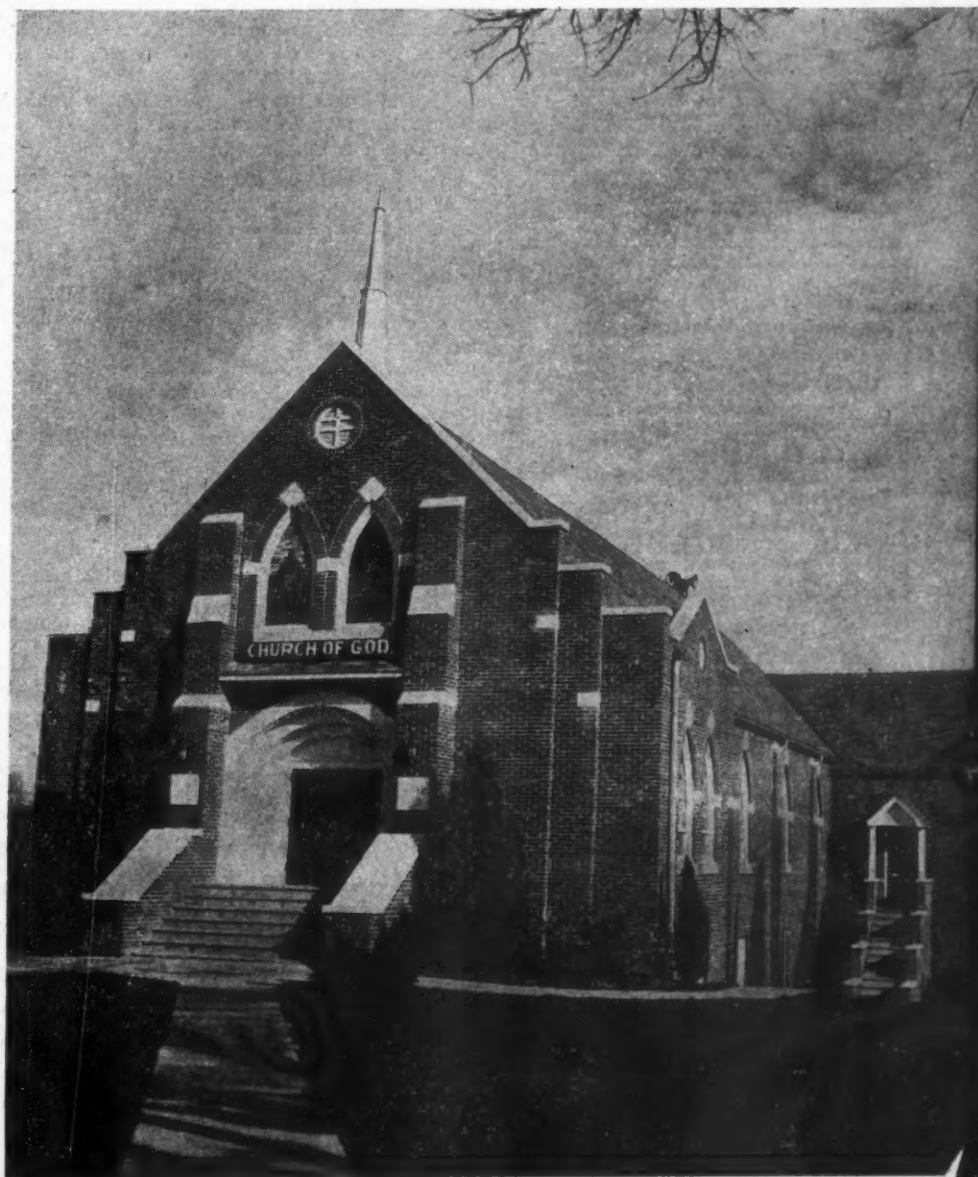


Vol. 39

April 3, 1948

No. 5

	Page
Cover Picture . . .	2
The Must Experience .	3
Bible Glints . . .	4
Editorials . . .	5
Do You Worship Idols? . . .	6
Reports of Our Trip to Haiti . . .	8-11
Requests for Prayer .	12
Testimonies . . .	12
District and Youth Conventions . . .	13
Obituaries . . .	13



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IMPORTANT
Mails are heavy. Avoid delay. Please co-
operate with us.

By addressing all ministers' and church
clerks' reports, tithes, payments on insurance,
mission and orphanage monies to R. R. Walk-
er, General Secretary and Treasurer.

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**Annual Convention of the
National Association of
Evangelicals**

TIME: May 3-6, 1948
Monday, Tuesday, Wednesday,
Thursday.

PLACE: Congress Hotel
520 S. Michigan Boulevard,
Chicago, Illinois

All sessions, including conferences,
exhibits, and board meetings, will be
held in the Congress Hotel.

COVER PICTURE

This is a story of a pastor and
church that harnessed up that famous
team, Faith and Works, and produced
a model farm for the Lord.

When Rev. Grady L. Waters, former
Youth Director for South Carolina,
came here a little over two years ago,
the church was moving along in reg-
ular channels, with a membership of
one hundred and fourteen and an
average Sunday School attendance of
eighty-five. The church, worshipping
in a wooden structure out on the edge
of town, had hopes of some day hav-
ing a new building in a better loca-
tion, but like heaven, a vision of the
dim, distant future.

MICHIGAN STATE CONVENTION
Oakland Avenue Tabernacle, Pontiac, Michigan
June 17-20

The Oakland Tabernacle, located in the heart of the city of Pontiac, is a very fine auditorium, seating approximately 2,000. Official sources say a great youth march will introduce the convention, followed by a youth rally, with Michigan's youth director, Ralph E. Day, in charge. High lights of the convention are to date: Famous seventeen-year-old pianist of Gary, Indiana, who has played extensively for Youth for Christ in the Chicago areas; 200-voice choir; Church of God orchestra; messages styled for today but anchored to the Rock, giving out sound Biblical teaching, a decisive appeal for salvation, and a challenge for consecration. Rev. John C. Jernigan, General Overseer of the Church of God, will be guest speaker; Rev. D. C. Boatwright, Overseer of Virginia, will be present.

Why not attend this great convention in the hub of the automotive industry, and have days of unforgettable experiences.—Houston R. Morehead, Overseer of Michigan.

Brother Waters began the uphill grade by a downhill push. He had to transfer twenty members, but he went to work. He felt assuredly that God had laid Laurens on his heart and had sent him there. He won the love and confidence of the membership; he won the respect of the community by friendly visits among the business-men; and won favor with God through faithful and fervent prayer—which availed much.

A large plot 270 by 400 feet, located in an ideal spot on a main highway, seemed the most desirable place in the city for a church. Former pastors of the Church of God and the pastors of other churches, had tried in vain to buy it. Brother Waters sent business-men and lawyers to the elderly woman owner, but to no avail. Finally, he went to the basement of the church and prayed through. God said the lots were His. That was faith. He went personally to the woman. That was works. She said, "Young man, I don't know why, but something inside of me tells me to let you have those lots." Thank God for One who can hear and answer prayer.

Pastor and church rejoiced in the victory. Then Brother Waters prayed through again, with fasting. In the

natural, a \$20,000 structure seemed a great undertaking for the church. That's what he had prayed for. But the Lord said, "Believe me for bigger things and I will give you bigger things." The Lord laid on his heart a \$50,000 structure. He nearly frightened the church out of its faith by telling them what he felt God would have them do. But they said, "If you will stay with us, we believe God will give us whatever He has laid on your heart." So they prayed, stepped up to the faith mark, and went to work.

Thanks to the well-organized giving and hard work on the part of Sunday School and Ladies' Willing Workers Band. Then Brother Waters went to prayer again. He asked God to lay it on the heart of Watts Mill to give \$15,000. This was unprecedented faith. The customary gift did not exceed \$500, and Job's comforters told him so. But God had showed him that was the amount for which to pray. He did not ask the mill for any fixed amount, but he did ask God. You may be sure that when the officials called him in, praised the great work the church was doing, and then gave him \$15,000, he didn't wait to get to the church to thank God for the great

(Continued on page 13)

1948 General Assembly

Will Be Held in

BIRMINGHAM, ALABAMA

August 28, 7:30 P. M. to the 31st, 4:30 P. M.

BISHOPS' COUNCIL

August 24, 7:00 P. M. to the 28th, 4:30 P. M.

JOHN C. JERNIGAN, General Overseer

The MUST Experience

JOHN 3:7

By REV. J. D. BRIGHT

lieve on his name," John 1:12.

It is highly possible for us to think of the sternness of the "thou shalt's" and "thou shalt not's" of the Old Testament with the attitude that we are a special privileged people who are surrounded only by the glorious beatitudes of our day of GRACE. If so, upon second thought, I am sure we remember that the Lord Jesus spoke in a language equally as stern and positive in His teachings and doctrines for this dispensation of grace as in the language used by His Father in the Ten Commandments.

One of the strongest and most unequivocal statements the Lord Jesus ever made is that of our text, "Marvel not that I said unto thee, Ye MUST be born again."

To put special emphasis on this word MUST as the Lord Jesus used it, let us notice a few other instances where He used the word. "The gospel MUST first be published," Mark 13:10. "I MUST preach the kingdom of God," Luke 4:43. "The Son of man MUST be delivered," Luke 24:7. "I MUST work the works of him that sent me," John 9:4. "God is a Spirit: and they that worship him MUST worship him in spirit and in truth," John 4:24. Now again, "Marvel not that I said unto thee, Ye MUST be born again." The word MUST means obliged or compelled. Every one of the above quotations illustrates this word perfectly. The first four show that Jesus knew He was obliged and compelled by nature of His mission to do those things to which He referred—He MUST preach, work, and die. If He had not, there would be no plan of salvation for us.

The last two statements illustrate two things we are obliged and compelled to do if we meet God's requirements for our lives. We MUST be born again, and if we worship Him right, we MUST worship Him in spirit and in truth.

WHY

MUST I be born again? you ask. First of all, because Jesus said so. It has never been the rightful privilege of man to question the statements or laws of God or His Son. Second, you MUST be born again or



J. D. BRIGHT,
Pastor at Alabama City, Ala.

you'll never see the kingdom of God. "Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God," John 3:3. You MUST be born again to ENTER into the kingdom of God. "Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God," John 3:5. Again, you MUST be born again if you would be born of incorruptible seed. "Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever," 1 Peter 1:23. In other words, this life of which we come into possession through the new birth is "a well of water (within us), springing up into everlasting life," and as Paul says, "Though our outward man perish, the inward man is renewed day by day."

HOW

MUST I be born again? 1. By "the SPIRIT," John 3:3, 6. 2. By God, "which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God," John 1:13. The flesh life and parental laws and relations have no connection with or power over the new birth. 3. By receiving Jesus and believing on Him. "... as many as received him, to them gave he power to become the sons of God, even to them that be-

BY WHAT MEANS

MUST I be born again? By believing, accepting, and practicing the Word of God. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God," Matt. 4:4. "Being born again... by the word of God," 1 Peter 1:23. Then, too, you remember that Paul said, "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth," Rom. 1:16.

You MUST be born again through the redeeming blood of Jesus. "Forasmuch as ye know that ye were not redeemed with corruptible things, such as silver and gold, from your vain conversation received by tradition from your fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot," 1 Peter 1:18, 19. Just as surely as it is through blood that physical life is germinated and developed, just so surely is the germination and development of our newborn being due to the unwavering faith which we have in the blood of Jesus. In this connection you also remember these words, "In whom we have redemption through his blood, even the forgiveness of sins," Col. 1:14. There is no MUST when it comes to water baptism in any mode that you might think of when it comes to the means of the new birth. Water baptism is to follow the new birth as a public testimony that you are born again.

NOW

What MUST one do to be born again? First, let us consider how the Holy Ghost deals with a man before he is born again. You remember that Jesus said when the Holy Ghost was come, "He will reprove the world of sin, and of righteousness, and of judgment," John 16:8. Conviction must first seize the heart of a sinner before he is even interested in the new birth. The Jews, you recall, on the day of Pentecost were convicted over having crucified Jesus and were pricked in their hearts. Then it was that they cried out, "Men and brethren, what shall we do?" As a result of

(Continued on page 15)

BIBLE GLINTS ^{and} Late Events

BY THE EDITOR



Bellinzona, December 19, 1947

Rev. G. Kinderman
Baslerhof, Basel

Dear Brother Kinderman:

We received yesterday a letter from Brother Gorietti of Rome. It is not an answer to that which we sent to him after your telephone call of Tuesday, but as it contains some valuable information concerning the work in Italy, I hasten to pass it on to you, my husband being away for a few days.

The following churches have been closed by the Italian P. S. (Pubblica Sicurezza: Police):

9/29/47	Paduli, Pompeii, Bonea (Benevento)
10/11/47	S. Biagio Platani (Agrigento)
11/ 3/47	Messine
11/ 8/47	Ravanusa (Agrigento)
11/16/47	Alessandria della Rocca (Agrigento)
11/16/47	Casteltermini (Agrigento)
11/22/47	Ribera (Agrigento)
11/27/47	Raffadali (Agrigento)
11/27/47	Cianolani (Agrigento)
11/19/47	Popoli (Pescara) a contestation took place in that locality.

Concerning the church of POMPEII, the Prefect of the District of Naples published a decree, September 19, 1947, declaring that the church had to be closed. Here is, condensed, the tenour of the decree:

"The report of the Police N. 74/20 dated the 10th of June, stating that the sect called Pentacostale, or Tremolanti (Shakers) has its seat Via Lepanto N. 60, in the neighbourhood of the Sanctuary (The Roman Catholic Church of Pompeii is an important center of pilgrimage), and seeing that a great many pilgrims daily make their way to the church, the above mentioned sect is ill tolerated by the population. That state of things could lead to serious incidents and raise difficulties concerning public order.

"According to the circular B. 600/158, in date of 9/4/35, by which the Home Department proclaimed—in its time—that the Associations so called Pentacostale or Shakers were ordered to be dissolved and the halls thereof to be closed on account of religious observances prejudicial to social order and hurtful to physical and psychical welfare.

"Since the Home Department, in its declaration N. 01815/69168, dated August 6th, attested that the above mentioned circular is still in force,

"The Prefect of the District of Naples decrees that the sect of the Pentacostale or Shakers of Pompeii which is under the leadership of Vangone Sebastiano and has its seat Via Lepanto N. 60 is ordered to be closed and no other subsequent meetings tolerated."

Signed: The Prefect (R. Ventura)

Here is now, also condensed, the protest that Brother Gorietti, as President of the Assemblies of God in Italy, addressed to Mr. Scelba, a Minister of the Home Department, in date of 10/12/1947.

"In our letter of April 3rd, we protested against the provisions made by the P. S. in some districts against our churches whose closing had been ordered.

"As we received no answer to our letter—this very fact does not speak in favour of democracy—we inferred that it had not been taken into consideration by the Home Department. Some political personalities to whom the same letter had been sent, have given us an answer, thus vouching for their interest in the matter. The Under-Secretary to the Merchant Service at that time, Giosue Fiorentino, let us know on May 31st that:

"According to the inquiries made near the competent service, it was asserted that the provisions made by the Authorities of the P. S., concerning the clothing of the churches of the Evangelical Christian, Pentecostal Movement in the places that you pointed out, have been recently withdrawn. Truly, the situation then was somewhat less strained and we could freely hold our meetings.

"But early in August a new persecution started in the same districts. In Paduli (Benevento) two brothers were arrested for several hours on August 17th, and the meetings were prohibited. On August 20th, the same thing happened in Pompeii. Mr. Vangoni, pastor of the church, addressed a protest which remained unanswered. In his protest, he insisted upon the fact that the decree of the Prefect of Naples (whose text I have translated above) was stipulated on the basis of the famous Fascist circular N. 600/158, dated the 9/4/1935, which was said to be *STILL IN FORCE* by the Home Department in its declaration N. 01815/69168 in date of 6/8/1947.

"The reading of such a decree (that concerning the church of Pompeii), the simultaneous closing of the above mentioned churches, the contestation which took place at Popoli (Pescara) on 19/11/1947, have raised indignation in our hearts and shaken our confidence in Democracy such as it is understood in Italy.

"It is hinted, as it used to be under the Fascist Government, that our meetings are prejudicial to social order and hurtful to physical and psychical welfare. That and many other charges have been written against us under the Fascist Government without any possibility of defending ourselves. However, today we claim the right for our Movement to be considered with all objectivity, so that persecutions may at last come to an end and that we might enjoy that religious liberty which is an inheritance of any actually democratic nation.

"Our Movement is organizing and has chosen an Executive Committee, responsible for the home-government of our churches. Please notice, Mr. the Minister, that our Committee has given instructions to our various pastors that they are to go on holding the religious services—that the Authorities of the P. S. agree with it or not—as it has always been done in the past when thousands of Pentecostal members have been arrested and exiled on account of their faith.

(Continued on page 5)

► EDITORIALS...

On May 7, the day following the closing of the National Convention of the National Association of Evangelicals, which convenes at the Hotel Congress in Chicago, May 3-6, a special meeting of the various heads of the Pentecostal organizations will meet for the purpose of effecting a united American fund, with proper representation at the next world convention of Pentecostal Fellowship, which conference is most likely to be held somewhere in Europe this year or probably next. The first of such meetings was held in Zurich, Switzerland, where Pentecostal brethren representing twenty-two different nations gathered and discussed their mutual world problems.

These are torrid days. The apostles said perilous days would come, and I am convinced they are here. The terrible shaking-up of the entire world during this last World War, and the unsettled condition in which we find ourselves, deeply impresses upon us the urgency of the moment to do everything we can toward the furtherance of the gospel of Jesus Christ in these closing days of this dispensation. Frankly, I am convinced that all fundamental Christian believers the world over have before them one of the greatest problems of the preservation of the truth of God of any people in the history of the world. I feel that the NAE is doing an outstanding work for God towards strengthening and uniting the Evangelical forces against organized atheistic and submersive forces of the enemy of all righteousness. May God help us to shoulder our responsibility and be conquerors with Him who has never lost a battle.

CAMPGROUNDS

North and South Carolinas' campground committees met to discuss the developing of their big campground projects. North Carolina purchased sixty-eight acres, a beautiful site on four-lane highway No. 74, between Charlotte and Gastonia, last year. Two buildings have already been erected and special drive plans have been launched to build a tabernacle for this year.

The South Carolina News announces that South Carolina has purchased a beautiful camp site, consisting of eighty-nine acres (the Hawkins Estate) just eight miles from Greenville and one mile east of Mauldin, in the large wooded section. There are two clear streams of water running through it. The property was purchased from the heirs at a cost of \$18,500. Improvements, such as clearing the underbrush and removing surplus wood and timber, will begin immediately.

The South Carolina camp meeting, I understand, is scheduled to be held on this new site June 29—July 8, 1948.

SUBSCRIPTION DRIVE

Ralph Williams, our National Youth Director, has just been in my office discussing the progress of our *Evangel* and *Lighted Pathway* circulation drive.

The news is encouraging! Numbers of states have a well-planned program of solicitation in operation during February and March so that soon we shall have some special news for you.

Since Brother Williams was in my office, a letter came in with \$62.50 for subscriptions from Detroit, Michigan.

Thanks to the pastor and his people for their cooperation.

Pastors, you, too, can render a valuable service to your church and the spread of the gospel, if you will help your young people in their securing subscriptions. Your Y. P. E. (church) will receive a special cash bonus also.—Editor.

GLINTS

(Continued from page 4)

"We wish to state also that we are ready to stir up the public opinion in the World—through our Brethren abroad—if we are not granted the desired liberty, promised in big letters by the new Constitution.

"We pray you to interfere in the matter with your authority, so that our religious freedom may be preserved during the transitory period which extends from this day to the day when our Movement will be officially acknowledged.

"This letter implies an answer.

"Yours . . ."

Brother Gorietti has seen to the publishing of the above protest in some Foreign papers such as "Chicago Tribune," "The Time," "Life," whose reporters have interviewed him. On December 10th, he was also interviewed by the "Associated Press" which wanted to have confirmation of what had been published in the above named papers.

We shall send to you the whole translation of Brother Gorietti's protest as soon as we have it. He wishes these things to be published abroad, as a protest published in foreign papers produces a much stronger impression upon the Italian Authorities.

As soon as we receive an answer from Brother Gorietti, we shall let you know. Will you kindly pass this letter to Brother Steiner.

With our hearty greetings for a blessed Christmas time for you and Sister Kinderman.

Yours sincerely in Christ,
Andree Parli.

OVER ONE MILLION VOLUMES OF HOLY SCRIPTURE DISTRIBUTED

The Chief of Chaplains, Major General Luther D. Miller, announced today that a total of 1,012,243 copies of Army Testaments, declared surplus by the War Assets Administration, have been distributed free of charge to religious, educational, civic and eleemosynary institutions; 746,817 copies of the Protestant King James Version, 197,721 copies of the Roman Catholic Douay Version, and 67,705 copies of a version prepared by Jewish authorities were shipped from the various adjutant generals' depots.

Actual distribution of these copies of Holy Scripture started December 15, 1946. Inasmuch as the Office of the Chief of Chaplains received requests for eight times as many volumes as were on hand, distribution was made on the basis of date of request and urgency of need. No more copies of surplus Scriptures are available.

The Provident Bible Institute has gone on the air over its new FM station, which is devoted to Christian education and the spread of the gospel.

Do You Worship Idols?

By Alberta Frasco Schwartz

Text: John 4:24

1. Man Needs to Worship

Come with me. Look at yonder scene. A man is kneeling. He must make homage to something higher than he. He needs bring his sacrifice, an offering, unto his God. His heart desires that he find favor in the eyes of his God. From the time Abel first placed his offering before God, down through all these ages, man must worship. It is an obligation that germinates in the uttermost parts of his soul.

2. The Natural Man.

Let us look at Man No. 1. He worships the natural things of life. He needs surround himself with luxuries. He must have the best this world can afford. He cannot see any farther than this life. The thought of beyond the grave is preposterous to him. His world is centered on his children, his wife, and his chosen friends. He needs fill his barn so that some day he can rest and say, "Soul, take thy ease." He must win the race. The acclaim and applause of this world is all important, so he thinks, but God is pointing a finger at him and saying, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" or worshipped.

3. The Superstitious Man

Come a little farther with me. We can now see Man No. 2. He worships also. He needs to watch every law and title to appease his god. He looks upward and wails his virtues. He must strain at a gnat and swallow many camels. He must do penances. He will afflict his body. Superstitions haunt him night and day, but Jesus is telling him, You've left the important things undone. You make clean the outside of the platter, but inside you are filthy. You appear like unto whited sepulchres, beautiful, but are within full of dead men's bones, and of all uncleanness.

4. The Idolaters

Our third man is very close to the second man. They go hand in hand with their worship. This one loves idolatry. Thousands upon thousands join him in idol worship. They know Christ only in concrete. Can you see

them lift up their empty hands to their idols? They are pleading, praying, and adoring their god, too.

Oh, weep, thou who know God, and worship Him in spirit and in truth. Weep for those who know no living, powerful God. Travail for those poor, helpless worshipers who are sinking in despair. The Bible points the way to real worship; yet, thousands of worshipers never read the Bible. The Son of the living God tells us we must be born again. Look around you. How many have the experience?

The first commandment shines with "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." The love of many is waxing cold.

Jesus, with outstretched hands, is saying, "Come unto me, all ye that labour and are heavy laden, and I will give you rest"; yet, thousands keep those burdens on their aching shoulders and trod the weary road of life. I can hear the true and living God pleading for ambassadors to

point the true way to blind worshipers, "Whom shall I send, and who will go? My people err in their worship." Can you say, Lord, here am I; send me? There are not many who can go far away into distant fields to take the gospel of Christ, but are you willing to look at the small portion of the world around you? You will see many perishing. They know not what they worship. Will you weep and travail till souls in darkness turn away from their idolatry? Then, they, too, will sing, "He lives! He lives! Christ Jesus lives today."

Happy Years Since Serving Jesus

WARE SHOALS, S. C.—I praise the Lord for touching my body. Truly I believe that if we serve our Lord Jesus He will heal our bodies when we get sick. I do appreciate reading the testimonies that are in the *Evangel* and *Lighted Pathway*. I get much enjoyment from reading the Bible. It brings a blessed feeling in my soul. I can't express what God has done for me in these past six years, since I have been serving Him. I give God the praise for what He has done for me.—Wilma Orvin.



THREE NEW SERMON OUTLINE BOOKS

By
John C. Jernigan

BOOK NO. 1, EVANGELISTIC SERMON OUTLINES, consists of 200 pages, in which there is a storehouse of wealth and variety of materials.
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One Copy of Each Book to One Address, \$4.00

CHURCH OF GOD PUBLISHING HOUSE
Cleveland, Tennessee

EVANGEL and LIGHTED PATHWAY *Subscription Drive*

Going Good! \$487 Paid in Bonuses Last Month

LET US SEND YOU A CHECK

Sponsored by—"The Young People of the Church of God." Read the following:

THE YOUNG people have decided that they should sponsor an **EVANGEL** and **LIGHTED PATHWAY** drive, and here is what was decided—That each church be sent a supply of subscription coupon books with which to secure subscriptions, and that each church appoint a committee of three (or more) to work at this.

For every ten (or more) **Evangel** and **Lighted Pathway** subscriptions received (with the full subscription price) you will receive a bonus of 20c for every subscription sent in from your church. For example:

Subscriptions received	Bonus
10	\$2.00
14	2.80
21	4.20
25	5.00

We are giving below some questions and answers which we hope will make the rules clear to everyone.

Question: How many subscriptions do I have to send in to receive the bonus?

Answer: Ten or more. The **Evangel** and **Lighted Pathway** subscriptions do not have to be counted separately.

Question: If I secure five subscriptions and another member of our Y. P. E. secures five, will a bonus be given?

Answer: Yes, when ten subscriptions have been received here from one Y. P. E. a check will be mailed.

Question: Does the individual receive the bonus, or does it go into the Y. P. E. treasury?

Answer: Whatever is decided by your pastor and the Y. P. E.

Question: Would I be allowed to deduct 20c for each subscription and send the balance to Headquarters?

Answer: NO. Send in the full amount for the subscriptions, then when we receive it we will mail you a check for the amount due.

Question: If I secure less than ten subscriptions and send them in, then later secure enough to make it ten, will I be entitled to the bonus?

Answer: Yes, each month the subscriptions will be counted and when your Y. P. E. has sent in ten or more a check will be mailed.

Question: If I send in subscriptions on paper other than the coupon book, will I get credit for them?

Answer: No. This is a Young People's Drive, and the only way we have of knowing subscriptions are sent in by the young people is when they are sent in on the pink forms. If you have not received your pink forms, write a letter stating the subscriptions are from your Y. P. E.

Question: Is it all right for the pastor, or any of the older people, to assist in this drive if he wishes to do so?

Answer: Yes.

If you need SUBSCRIPTION BOOKS or additional information, write to your State Youth Director or to Ralph Williams, Montgomery Avenue, Cleveland, Tennessee.

COME ON, YOUNG PEOPLE, WE'RE COUNTING ON YOU! OUR GOAL IS FORTY THOUSAND SUBSCRIPTIONS

Reports of Our

BY W. E. JOHNSON, WILLIAM W. ST.

We left Miami on Tuesday morning, February 2, at 8 a.m., by a Pan-American Airways plane and arrived in Port-au-Prince at 1 p.m. Brother Brinsfield, our Executive Missions Secretary, and Brother and Sister Herbert Walker, our Haitian Overseer and his wife, met us at the airport and gave us a most cordial reception. From here we rushed to the Mission Home where we were served a splendid dinner, especially prepared for us.

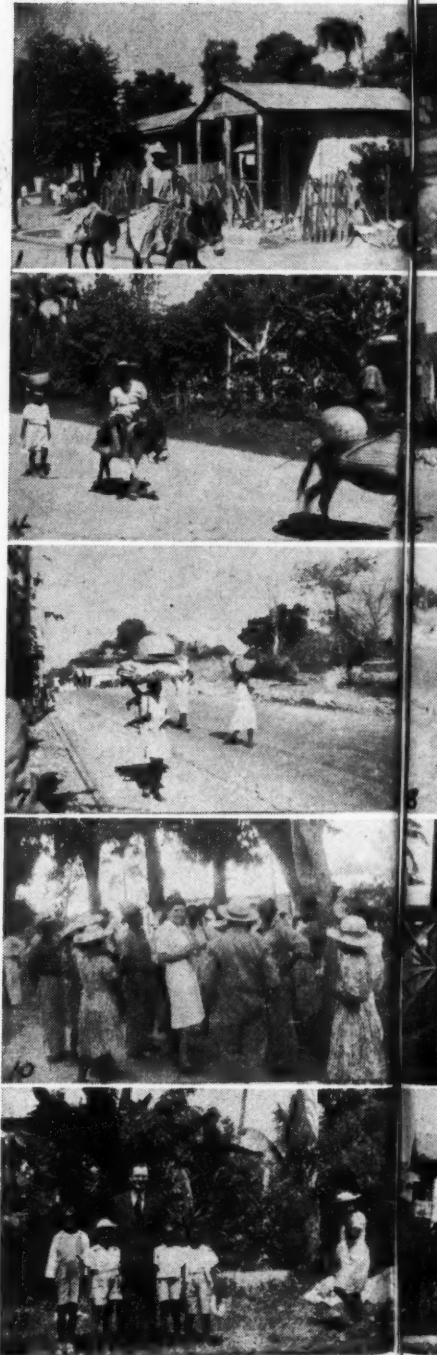
We left immediately after dinner for a district convention, which was being held about 38 kil. (30 miles) out in the country. The convention had been in session continuously since the evening before. (In the Island, they hold their conventions two whole days and two whole nights.) Just a few minutes after arriving at Leogane, I was dressed in a baptismal robe and assisted one of the native ministers in baptizing thirty-four of those precious black-faced saints. We left the service at a late hour and returned to the Mission Home in Port-au-Prince.

Next morning, we left for one of the most distant districts in the Island, O'Cayes. We arrived there around 6 p.m., after driving the jeeps 175 kil. over unpaved, dusty, mountainous roads. Soon we were in the services of a convention which reminded us much of Wimauma camp meeting. In this convention we learned more fully what our mission money is doing and what it means to be a real missionary. As in our own Assembly, there was much business to be taken care of; yet we were inspired as we saw two of our young men, J. Stewart Brinsfield and J. H. Walker, Jr., shoulder the many problems and deal with them so patiently, hour after hour, showing the wisdom of older men in understanding and solving these problems and at the same time bringing them to conform to the teachings of the Church of God.

We have in this island seventy-two organized churches and around two hundred mission stations. We maintain twenty-six public schools and one orphanage with twenty-eight children. We have 4,500 members in full fellowship and 10,250 members who are called "persevering saints." Those in this class are saved.

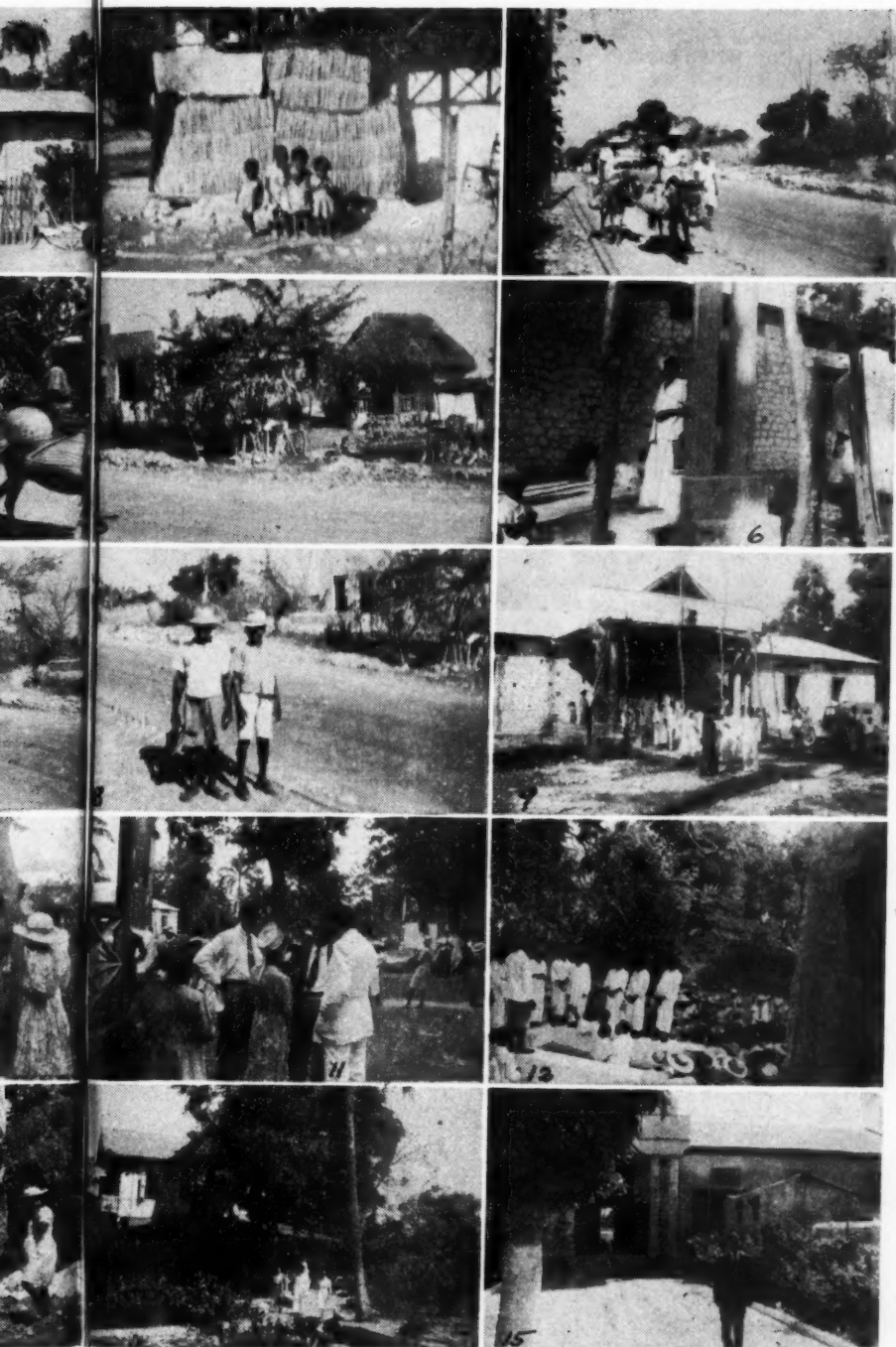
Many of them are sanctified and have the Holy Ghost but have not been able to meet the requirements of the church membership with reference to marriage, etc. In addition to Brother and Sister Walker, who are the only white preachers in the Island, we have fifty-six paid pastors (native), thirty-four schoolteachers, and one hundred and fifty volunteer preachers who get no financial support whatever. The highest paid native minister in the Island gets only \$26.55 a month. He is the district pastor and corresponds to our state overseer in the homeland. Most of the preachers and schoolteachers get from \$2.75 to \$10 a month for their work, and they are full-time workers.

We snapped many pictures while we were there. We are giving you a few of the most interesting ones in this paper. Picture No. 1 represents an everyday street scene. The house pictured is one of the better native homes in the city. No. 2 is a picture of four poorly clad, small children standing before their crude home. Nos. 3 and 4 show the native women traveling to and from town. No. 5 shows the average native home in the country. No. 6 is a sick man begging for help at one of our conventions. No. 7 shows a native girl delivering bakery products. No. 8 shows the effort the poor people make to conserve what little they have to wear by walking miles barefooted to save their shoes. They will put their shoes on just before they arrive in town or at the church. No. 9 is a scene showing many of the couples who were married and received into the church at the convention. Some of these couples have lived together for years and have reared large families. No. 10 shows Sister Walker among the natives on the grounds at the convention. No. 11 shows Brother Walker and Brother Brinsfield counseling with the district overseer through an interpreter. Sister Radanovsky is an Assembly of God girl who has been interpreting for Brother and Sister Walker. No. 12 is the writer and a native preacher in an open pool where we baptized thirty-four precious people in our first convention. No. 13 shows five boys, four of whom are sons of the native ministers. The other one is from



Our Trip to Haiti

AM W. STANFIELD, AND LUTHER TURNER



Florida. I failed to get the girl's name. No. 14 is our Orphanage Home where twenty-eight little fellows find shelter and food to sustain life. No. 15 shows part of our large church in Port-au-Prince, where we have 750 members. The church has a seating capacity of around fifteen hundred. The young fellow in front is the pastor. In No. 16 we are off to the river for a baptismal service in which around one hundred were baptized. In the white robes at the outer edge are the candidates for baptism. No. 17 is a continuation of the baptismal service with our Brothers Stanfield and Luther Turner helping the native preacher with the baptizing. No. 18 shows a group of the smaller children at the Orphanage Home eating dinner. No. 19 shows the large children marching down to the dining room for their meal. No. 20 shows one of the school groups which are taught by the wife of one of our ministers. She has sixty-eight students and her salary is \$2.75 a month. No. 21, the last picture, is another group of school children at one of our stations.

We failed to get a picture of the most poverty-stricken people in the Island because of our hurry in going to the convention, but we saw plenty of children whom we estimated to be up to twelve years of age without a stitch of clothing on. They have never had clothing. For some of our services, the people can come to church only at night when they can stand in the darkness, because they do not have proper clothing to wear . . . The climate is tropical . . . The men and boys wear clothing similar to chambray shirts and duck pants. The women wear plain print or chambray dresses. Shoes are the most valued of all clothing. The ministers would appreciate any kind of shoes or suits which you might have to spare. . . — W. E. Johnson, Florida State News.

A VISIT TO HAITI

It affords me great pleasure to express to the Lord, the Churches of God, and our many friends my gratitude for the opportunity I had to visit our mission fields in the Republic of Haiti the first week in February.

To know we were on a mission for

See pages 11 for pictures 16-21.

APRIL 3, 1948

Page 9

our Lord, to see and hear of His wonderful works of grace among the people of Haiti, so we could return and tell you in the homeland the results of your sacrifices, prayers, and love for them gave us assurance that God was with us on this dangerous trip.

As we left the great runway and took altitude over the Pan-American Airways depot in Miami and headed toward Cuba in a giant four-engined air-clipper, we were praying unto Him who has all power over spirits and materials, that He would help us to safely land to witness His works in the fields of Haiti. We soared above the clouds, and in a few hours we beheld the welcome, beautiful, mountainous and sunny shores of the spacious mission territory of Haiti. Coming to a safe landing on the field at the city of Port-au-Prince, we were welcomed by our beloved Brother Brinsfield, Brother J. H. Walker, Jr., and Sister Walker. We sped away to the Mission Home in Petionville, where we were served a nice dinner preparatory to our journeys to our missions in the Island.

The first day we began to see and understand the great need of our support to these people, of which the far greater part live in hardship. They have not sufficient food and clothing for their bodies, to say nothing of homes, means of travel, and the many things we enjoy in the States; yet, they are a people ready and ripe for conversion to Christ from the curse of Roman Catholicism, paganism, voodooism, devil worship, and immorality. We saw with our eyes that this wonderful work is being done in many places.

We now sped away from Port-au-Prince to visit the district convention at Leogane. We hoped to arrive before sundown that we might be able to get camera shots of the work there and be at the baptismal service. We were not disappointed, for we arrived at the church, being welcomed by the district pastor whose smile and soberness we shall never forget. The people sang fervently at the baptismal pool. Two had "home-horns." Oh, what good music from such humble instruments! About thirty-five were baptized by the district pastor and our beloved overseer of Florida. How our hearts were thrilled to see this wonderful service!

Next, we assembled in church to witness some of the most fervent and harmonious singing and worship

we ever witnessed. It drew tears of thankfulness from our eyes as we saw the small children clapping their small hands so sincerely and earnestly taking part with the others. We were informed by the district pastor that many of these people walked two days to be there and worshipped all day and all night, and that many people could not attend services except at night because of the need for clothing. He had prepared simple food so many could eat while there. We saw and heard recitals by students of one of our schools. Oh, what wonderful memories! and the sincerity shown is remarkable. How the district pastor smiled as the teacher (who is his wife) presented such talent which had been so well developed. A bouquet of flowers was presented, by one of the students, to Brother Brinsfield as a token of the thankfulness of the people of Haiti to their brothers and sisters in the United States for assistance. We were a little sad to leave but were happy we had come.

On Wednesday at mealtime we visited our orphanage. Your hearts would have been touched if you had been there.

Later, on our way to the big convention at O'Cayes we visited one of our large public schools. We traveled over a roughly graded, dangerous, and dusty road, winding through many mountains. The journey was hard, but we were traveling for Jesus. We arrived about sundown. At the convention, our minds went back to our Wimauma camp meeting. The light plant failed. Many were there, but few could be seen. We felt the power of God. Praise the Lord! Hallelujah! Brother Brinsfield and Brother Johnson preached, with Sister Radanovsky as interpreter. The people came to the altar. Yes, I heard one person say, "Thank you, Jesus," three times in English—believe it or not.

On Thursday we were again at O'Cayes. The people were plainly dressed but clean. Many carried shoes in their hands, wearing them only at service. Oh, how we need to help! We witnessed a mass marriage ceremony, then marched to the water's edge for the baptism of approximately one hundred. Brother Turner and I had the honor of helping baptize these people bestowed on us, and wonderful was the power of God which caused us to rejoice. We were made to feel that

we had a part in this great effort.

After a business session, we were on our way to the Mission Home for rest, as we were to depart for Florida the next day. We were eager to return and tell our people . . . of this trip, but we also had a desire to see more.

Brother and Sister Walker were wonderful to us. How we love and appreciate them for their sincere devotion to their work and people. Best of all, they are happy.

If one person from each church could have been with us to return and tell their people of the trip, it would be much easier to raise mission money and barrels of clothing.

I am deeply appreciative to the church and friends at Brooksville for making it possible for me to make this trip. I am also thankful for the blessing of traveling with Brother Brinsfield, Brother Johnson, and Brother Turner.—Yours for greater mission effort, William W. Stanfield, *Florida State News*.

MY IMPRESSION OF HAITI

About 8:10 a.m., on February 3, the loud-speaker in the Pan-American Airways passenger terminal at Miami's huge airfield announced flight 221 was ready for passengers. Brothers W. E. Johnson, William Stanfield, and I . . . boarded the big, four-motored plane. It wasn't long before it seemed the earth had lost its affection for us and was dropping from beneath us, leaving our plane dangling in the air. The large, tropical resorts called Miami and Miami Beach appeared fanciful creations of an ingenious toy manufacturer who was getting ready for old Saint Nick's sleigh ride.

We had been flying for a couple of hours when the stewardess instructed us to fasten our seat belts and prepare to land in Camaguey, Cuba. Our next stop was Port-au-Prince, Haiti. For quite a few minutes before we landed at the capital of this Black Republic, two long, mountainous, peninsular arms reached out to receive us, one on either side of the plane, with water directly under us. Dropping down, we glided over the sleepy lagoon called Port-au-Prince Bay and landed on a rough runway which belongs to a nation time has forgotten. We were in a different world altogether.

Executive Missions Secretary Rev. J. Stewart Brinsfield, and our missionaries, Rev. and Mrs. Herbert Walker, Jr., were at the airport to meet us.

After going through immigration routine, we motored to our Mission Home in Petionville. One of the first things we noticed was that these natives, instead of riding in a car, rode on small mules or burros. Once in Petionville, the native cook, under Sister Walker's supervision, prepared a fine lunch for us while we rested a bit from our trip.

That afternoon we motored to Leogane, about twenty-one miles away, for a baptismal service and a special con-

vention service that night. When we arrived, the people were singing around the baptistery, preparing for a baptismal service. They had already been in service for thirty-six hours without stopping and were planning to continue their assembly the remainder of this night. A large number in white baptismal robes were led to the baptistery and were baptized by Brother Johnson and the native district overseer of the Leogane District. As the

candidates were being baptized, the Haitians sang beautiful hymns in their native French. The only instruments were homemade, megaphone-shaped horns; but, take my word for it, those musicians could really play them. After the baptismal service, we went into the small church for a program and service. The native children who were taught in our schools by our teachers gave a program for us. Many

(Continued on page 14)



REQUESTS... for Prayer

PRAY FOR:

My daughter to be saved; me to receive the Holy Ghost.—A sister, Pulaski, Va.
The healing of my mother who has high blood pressure, my husband and me to be drawn closer to the Lord.—Mrs. Martha Autry, Erwin, N. C.
God to heal my stepfather of lung and heart trouble.—Charles M. Matthews, Hartselle, Ala.
My son to be healed; an unspoken request; me.—Mrs. M. A. Baker, Shaw, Miss.
An urgent unspoken request.—A sister.
My husband, who is in a serious condition; the healing of my body.—Mrs. Edward Basham, Princeton, W. Va.
God to heal my little boy who is blind; my husband to be saved; another son who has not received the Holy Ghost.—Mrs. Geo. W. Williams, Vero Beach, Fla.
God to undertake for me.—Dorothy Anderson, Indianapolis, Ind.
A very urgent unspoken request; Mrs. J. W. Nimms to be healed of asthma.—Mrs. L. A. Doss, Danville, Va.
My mother to be healed.—Mrs. R. B. Holcomb, Atlanta, Ga.
The healing of my body.—Mrs. Nora Thurman, Eupora, Miss.
The healing of my body.—Margaret Green, Daytona Beach, Fla.
God to heal my body.—Adam Lancaster, Whiteside, Tenn.
My wife to be healed; the healing of my body.—M. R. Matthew, Hendersonville, N. C.
A cousin who hasn't walked any for a year; his soul and body; a brother who drinks.—A sister, Jesup, Ga.
My little girl who is sick; the complete healing of my body.—Mannie Owens, Ottawa, Ill.
The healing of my daughter's body; two un-

saved daughters; five unsaved sons-in-law; an unspoken request.—A sister, Thomasville, N. C.
The healing of my body; my unsaved loved ones.—Mrs. R. L. Carithers, Ninety Six, S. C.
Me to be healed.—Mrs. Mattie Brown, Laurinburg, N. C.
My brother to be healed; my unsaved husband.—Elizabeth Jones, City Point, Fla.
Our revival; me to be healed; my loved ones.—F. E. Newby, Cairo, Ga.
My daughter, who has four muscle tumors on her right arm, to be healed.—Mrs. Pauline White, Walhalla, S. C.
My granddaughter and her husband.—W. T. Walker.
The healing of my body; our church.—A sister, Northfork, W. Va.
The complete healing of my body.—Mrs. Florence Vest, Acosta, Pa.
The healing of my body.—R. W. Lyles, Lancaster, S. C.
Me; my husband; our family.—Mrs. Lester Wilson, Demorest, Ga.
My sister and her family.—A sister.
My husband to be saved; a very special unspoken request; my home; me.—A sister, Decula, Ga.
My loved ones; an unspoken request.—A member.
God to heal my brother of stomach trouble and arthritis.—A reader.
The healing of my body; my nephew to be healed.—Mrs. Julia Douglas, Gladstone, Va.
The healing of my body; my unsaved loved ones.—Florence Easter, Mt. Airy, N. C.
God to have His way concerning a very urgent unspoken request.—Mrs. A. L. Bailey, Columbus, Ga.
A growth on my neck to be healed.—Wilma Orvin, Ware Shoals, S. C.

and everything in general. I prayed for the Lord to hasten the day when we might join the other students. My mother attended the Bible Training School in Sevierville, Tennessee, about ten years ago and she told me so often how wonderful it was. This increased my desire to come.

Since my enrollment, January 19, 1948, I, too, have seen what glorious things the Lord has provided for those who are interested in broadening their education and better qualifying themselves for their calling in various fields.

Each class has prayer before beginning its studies. This is strengthening to both the teacher and students. The faculty has deep interest in each problem, whether personal or otherwise, of every student and can always find time to encourage us.

We have five large dormitories on our campus. Providence Hall provides apartments for married couples with children. Cosmopolitan Hall has a nice large room for each married couple without children. Hadassah Hall is for the college and religious education girls. Old Main is a dormitory for high-school girls, and Memorial Hall is for the single men and boys. We have a nice dining hall arranged as a cafeteria, and the food prepared in our kitchen is just as it is at home.

Even though we like all the things in our school, first in the hearts of all—faculty and students—is our Saviour and Master. I wish all of you could be with us in our church services and feel the love and Spirit of God which descends upon us. This encourages and strengthens us to draw closer unto Him that His light may shine through us into the darkness of sin and lead lost souls unto Christ who gave His blood on Calvary for us.

Lee College is also your school, and in behalf of the faculty and students, I ask you to remember it in your prayers.—Charmaine (Crossan) Holbert.

TESTIMONIES from Students of Lee College

MY SECOND HOME

To me, Lee College is a second home, and one of which I can be justly proud. I thank God for the privilege of attending school here in Cleveland. Many schools teach that there is no God; Lee College not only teaches that Jesus Christ is our Redeemer, but helps us to have a closer walk with Him. It is wonderful to work with so many Spirit-filled boys and girls who are eager to go out and tell a pleasure-mad world that Christ has everything for which youth is looking.

Since I came to Lee College a few months ago, I feel that I have really found myself. My goal in life is much clearer now than it was before I came to school. I know it will take work to reach this goal, but with God's help all things are possible. My greatest desire is to prepare myself that I may be a more efficient worker in the service of my Saviour.

We are told to study to show ourselves approved unto God. We must be able to rightly divide the Bible in order to give a reason for the hope that is within us. When Jesus came to the world He knew the work He was to do, yet He spent thirty years in prepa-

ration for His ministry.

Lee College means so very much to me. My prayer is that in the near future many other young people will see the need of more training and education.—Lois Fipps.

A GREAT DESIRE REALIZED

One of my greatest desires since childhood has at last been realized. I wish to praise the Lord for preparing the way for me to be a student of Lee College, former Bible Training School and College.

My first visit to Lee College was in September, 1947, at which time my husband and I were greatly impressed with the spirituality in the services

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DISTRICT AND YOUTH CONVENTIONS

Sorrow came to us when our much appreciated and loved pastor, Rev. Tommie Harper, and his family were transferred to Rossville, Georgia, Church. However, joy came with the coming of Rev. Brooks Youngblood, his wife, and baby Larry, of Valdosta Church. They are already deep in our hearts. Brother Youngblood took hold where Brother Harper left off, and through him God is still greatly blessing our church. He is a God-fearing, Holy-Ghost-filled man. We are expecting a great and prosperous year, spiritually. We want our church to be an outstanding light and soul-winning station for God.

February 14, 15, we were host to the district youth convention. Brother Clell Ray, state youth director, was the guest speaker and delivered some fine, spiritual, and inspirational messages. These, with the work and messages of Brother Youngblood, proved strengthening and a great blessing. The attendance from over the district was good.

February 27-29, we were host to the regular district convention. Our state overseer, Rev. A. V. Beaubé, being unable to be with us, sent Rev. G. R. Watson, pastor of the Riverside Church in Atlanta. His messages were spiritual and instructive, and his message on "Missions" was very deep and effective. Following this, the regular offering was taken for missions, which amounted to \$59.62. Sister Youngblood and our L. W. W. B. made a quilt with solicited names on it, from which they realized \$95.75. With this amount, plus \$10.66 from the sale of extracts, the Sunday morning offering of \$59.62, and the offerings from over the district, our total mission offering from over the entire district was \$213.30. We give God praise for this.

During our Sunday morning service, Rev. Cecil Hand, pastor of the West Green Church, was ordained as an evangelist. A dedicatory service followed this ordination service. Seven babies and tots were dedicated to the Lord. The service was very beautiful and touching, and the presence of the Lord was felt over the entire congregation.

The music and singing during the entire convention was fine. We have some exceptionally good musical talent in our local church, as well as over the district.



BOYD

Mrs. Lillie Shipley Boyd departed this life August 12, 1947, having been a member of the Bristol Church of God since July 10, 1926. We greatly feel the loss of our dear sister, for she was a faithful worker in every department of the church, and her labors for Christ live on in our midst. We request your prayers for her husband, and most earnestly for her daughters to give their hearts and lives to God.—Irene H. Waters, Clerk.

VERNON

Sister Lorena Vernon, born December 20, 1918, departed this life January 8, 1948. She had been a faithful and devoted member of the Bristol Church of God since August 25, 1929. Her place in our church is vacant, but her life continues to be an inspiration to all who knew her. Pray for her beloved parents and sister, especially for her father who is not saved. Her constant request of prayer for his salvation is being continued by our church.—Irene H. Waters, Clerk.

At noon a bounteous and sumptuous dinner was served on the church lawn.—Hope Jordan, Reporter.

COVER PICTURE

(Continued from page 2)

gift, but had prayer right there, with the officials, and thanked God for the \$15,000.

The new Laurens Church of God is now located on a main highway that leads right into town, near Watts Mills. The edifice has an auditorium that will seat about six hundred, eighteen Sunday School classrooms, a nursery, pastor's study, and library. Behind the pulpit there is space for the ten-piece church orchestra and the choir of fifty-five. At the rear of the stage is the baptistry. The church is equipped with loud-speakers outside that will carry the sound of record-player chimes to the surrounding community. Stained glass pictures of the Good Shepherd and Christ in Gethsemane are at the front of the church, and it is lighted on time-clock schedule each night. The church now has two hundred and ten members and many more are looking toward the church. We have in Sunday

BURDETT

Mrs. Robert C. Burdett went to be with Jesus February 2, 1948. She had been very ill for a long time and bore her suffering with patience. She was saved, sanctified and filled with the Holy Ghost. She was a member of the Church of God at Lynch, Kentucky. She is survived by a host of relatives and friends.—Mrs. Sarah Massey, Mother.

COMPTON

Earl Gus Compton passed away January 5, 1948, at the age of fifty-two years and five months.

KOWN

On the evening of Feb. 5, 1948, the death angel visited the home of Brother Kown and claimed his precious wife. She was a devoted wife and mother of nine children. She bore her suffering with patience and we feel that our loss is heaven's gain. She leaves a husband, five daughters, two sons, and a grandchild.

The funeral was conducted by the pastor, Rev. Russell Holman, at the Church of God at Rockport, Ky.—Mrs. Russell Holman.

School an average of over two hundred.

I would like to say that the shouts of newborn babes in Christ are ringing out in almost every service. We certainly do thank God for a praying pastor. Words can't begin to express our deep appreciation for Brother and Sister Waters, also little Patsy. We, the church, have learned to love them very much and are praying and hoping they will continue to be with us until the Lord comes.—Mrs. Edith Brownlee, church reporter.

TESTIMONY

God Is Able to Save

I thank God for His love and for the sweet Holy Ghost. God alone knows what I am going through. I am alone here serving a true and living God. There is no church here and I have no one to pray or talk with, but God will make a way for me. Thank God for a mother, sister, and sister-in-law receiving the Holy Ghost. God is able to save others too. My husband is still unsaved, but I believe God will save him some day. Pray for me to get closer to Him and be stronger—Gertrude Holland, McIntosh, Ala.

Reports of Our Trip to Haiti

(Continued from page 11)

of them quoted whole chapters of the Bible. The program being ended, Brother Brinsfield preached to those simple people the simplicity of the gospel. I casually asked our missionary how he could tell when one of these French-speaking people received the Holy Ghost. His answer was, "Just wait, you'll see." At the end of his message, Brother Brinsfield gave an altar call and many came for prayer.

After praying ourselves, we began to watch the natives who were still praying. In a few moments, one young girl lifted up her hands, and, with tears rolling down her cheeks, she began to speak the prettiest language I have ever heard. It was not her native French or Creole. It was evidence of the baptism of the Holy Ghost! Our hearts rejoiced to see the proof of God's being no respecter of persons. After a lengthy service, we motored back to our Mission Home in Petionville. The natives continued the service all night, making a total of forty-eight hours of worship without stopping. Many had walked for two days and nights to attend this Leogane convention.

The next day, Thursday, we prepared to spend the night at our convention in O'Cayes. The rest of our party motored there in the Willys Overland station wagon, while Brother Walker and I tested our endurance by jumping and jolting there in the jeep—a distance of about 125 miles southwest of Port-au-Prince. After securing sleeping quarters in a local hotel, if you could call it that, we ate our lunch, which we had brought with us, and dressed for the evening service.

Brother Johnson was the evening speaker. Those Haitians rejoiced as Brother Johnson preached through an interpreter of the love of God. . . .

Each night in Haiti, we had to sleep under netting to keep stray malaria-carrying mosquitoes from giving us a blood test. Our hotel was the same building in which Brother M. P. Cross lay while tropical fever baked his aching body and almost took his life a few years ago. The water was so unpleasant to the taste we could not drink it.

The next morning we . . . witnessed a mass marriage. Ten couples were united in holy matrimony. This was very impressive and sacred; in fact, it could be considered the most

outstanding event in the lives of the couples. Some of the couples had their children standing around. They had just acquired enough finance to legally become man and wife. At the conclusion of the marriage ceremonies, between eighty and one hundred were led to the near-by creek for a baptismal service. Brother Stanfield, six native preachers, and I formed four baptizing units and baptized those white-robed candidates. Next, Brother Brinsfield ably instructed the native workers in the teachings of our Church, telling them they would soon have our teachings written in their own language so they could study and understand them better. When this service was over, we motored back to Petionville—about a six-hour drive over those Haitian roads.

The next day we flew back to our United States with a greater appreciation for our everyday luxuries which we formerly had unconsciously taken for granted.

Our missionaries, Rev. and Mrs. Herbert Walker, Jr., are doing a splendid job and have the hearty cooperation of those with whom they are working. Brother and Sister Walker, we in the States are behind you with all we have and trust your stay in Haiti will be the most profitable and happy years of your ministry.

I, personally, owe a debt of gratitude which I will never be able to repay, to Brother L. R. Alderman and his fine church in Jacksonville. Having won the mission trip for raising the large

est offering per church in Florida, Brother Alderman insisted I go in his stead. I can't find words to properly express my appreciation to this good pastor and his people for permitting me to acquire firsthand information about our mission field.—Respectfully submitted, Luther Turner, *Florida State News*.

Thankful for the Church

BEDFORD, Va.—As I was reading the testimonies in the Evangel tonight, I had a great desire to write and praise God for what He has done for me. I truly thank God for leading us to the Church of God, and for saving, sanctifying, and filling me with the Holy Ghost. I praise Him for saving and sanctifying my husband. I want every saint of God to pray for him to be filled with the Holy Ghost and that we may stay true and humble at the foot of the cross and do God's will. Pray for us to soon get a church built here at Bedford.—Mrs. C. B. Hodges.

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The Must Experience

(Continued from page 3)

this conviction three thousand repented and were born again.

Man's part is to confess. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," 1 John 1:9. Paul says, "With the mouth confession is made unto salvation," Rom. 10:10. Not only **MUST** a person confess (acknowledge) his sins, but he **MUST** repent as he confesses, and that with godly sorrow, to be born again. In 2 Cor. 7:10 we read, "For godly sorrow worketh repentance to salvation." This is the same as saying that repentance with godly sorrow brings about the new birth. Another noticeable thing about the person seeking the newborn life is that marvelous faith which takes hold of his very soul and fills him with such wonderful confidence that as he confesses and repents, faith rises in his heart and he finds himself standing before the throne, or God's mercy seat, receiving complete pardon and acquittal for all sins which he has committed. With that triumphant joy of sins forgiven, he knows he has at long last arrived at justification, and there is genuine peace between his soul and God. This is the new birth in full reality.

THE CHARACTER OF A

Born-again person: "... he (he himself) is a new creature (creation): old things are passed away; behold, all things are become new," 2 Cor. 5:17. That's what Paul says about him, and since a person who is born again is a new creature (A LIVING BEING), it is only reasonable that we would think of him as having the five senses and members which are in keeping with the anatomy. The heart and spirit, Ezekiel says, are new (36:26); you recollect that Jesus clothed the maniac of Gadara "in his right mind"; Paul speaks of those who are spiritually minded, also exhorts to "let this mind be in you, which was also in Christ Jesus." It all seems to add up to the total that the newborn person is actually the person's old, sinful self so completely regenerated that there is no more resemblance between him and what he used to be than there is in a butterfly and the caterpillar it once was. One man said, "The man I am does not know the man I used to be."

"WHOSOEVER

Is born of God doth not commit

sin; for his seed remaineth in him: and he cannot sin, because he is born of God," 1 John 3:9. John the beloved is telling us that a person who is born of God will not be an easy prey to temptation; that as long as the born-again life has victory, he will by no means commit wilful sin. On the other hand, we wouldn't be reasonable to say it is impossible for a born-again person to sin; that would be security to the extreme. As long as man has his "free moral agency," he can sin when he wants to, but the truly born-again person does not want to sin. If he should sin, this same writer shows him what to do. "My little children (born-again people), these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous," 1 John 2:1.

The new birth is certainly not to be considered a life in which a person can be excused for dabbling in or with sin. A really and truly born-again man or woman is far from having the slightest intention of committing actual and known sin. The Lord's tes-

timony of the truly born-again people is that they are not of the world. For a person to think in frivolous terms of the power of the blood in covering the sins of the sinner and forever blotting them out, would be the grossest of disrespect to the sacrificial death of our Lord Jesus. Not only are actual transgressions done away with, but the actual life and existence of the child of God is dependent on the initial phase of the blood of the Lord Jesus through the operation of the Holy Ghost in his life at the time of the new birth.

In all consistency, we must at all times let first things be first, and in God's all-wise economy, the New BIRTH takes precedence of all other experiences, graces, and gifts within the reach of the human family. Therefore, the plain, straightforward, unequivocal statement of the Lord Jesus, "Marvel not that I said unto thee, Ye **MUST** be born again," rings out with as much positiveness now as it did that night, in the very ears of Nicodemus, nineteen hundred years ago.

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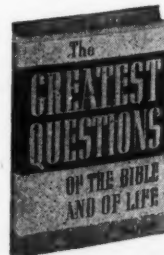
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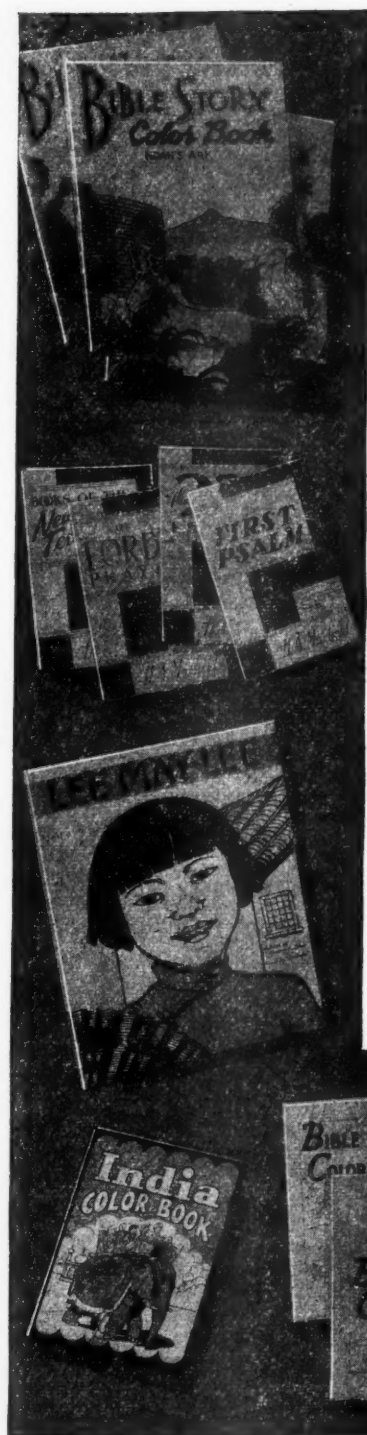
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